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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

NOTICE.

Next Wednesday being **Deepavali** there will be no issue of the **Wednesday Review** on the 22nd instant.

EDITORIAL NOTES.

If the Joint Committee is not so blind as will not see, it should profit by the evidence that is accumulating against the diarchy. It must have seen by now that all that the supporters can say in favour of it is that no alternative has been put forth. Nothing can be more childish than to contend that a great administrative change should be effected for no other reason than that no alternative is forthcoming. But yet, it is the contention of those who support diarchy. The *Times*, for instance, says that it is willing to support dualism in the provinces, if the Joint-Committee thinks it practicable. That is not convincing. Why should the *Times* shove on to the Committee the responsibility of finding out if the diarchy is practicable? It is not the attitude which a responsible organ of public opinion like the *Times* should take up in a matter which affects the well-being of millions in India. The diarchy must be supported on its own merits if any and it is foolish of anybody to support it for adventitious reasons. The fear is expressed that if the diarchy is dropped there will be further delay in getting the reform bill through. In the first place, it is not clear why the bill should not be passed with the diarchy dropped out. It is the diarchy which has vitiated the whole bill and no harm will come if it goes. Even granting, that by dropping the diarchy there be some delay in passing the bill, no dire results will follow. If a substitute is insisted upon and there is delay thereby it is not likely that there will be a catastrophe in consequence. As a matter of fact, a catastrophe is likely not if the diarchy is left out but if it is retained and the reform bill is hustled through Parliament.

We are glad there has been some plain speaki[ng] against diarchy. The Joint Committee has [been] quite fed up by praise of it. Another ki[nd of] pabulum is necessary and that has been s[upplied] by a number of witnesses who recen[tly gave] evidence. Sir Michael O'Dwyer summ[ed up the] whole case against diarchy when [he said] that if the business of Governme[nt ...] inspired by a common purpose, th[...] able under dualism and their [...] organise the Indian and Eu[ropean ...] close association for a comm[on ...] emphasise the differences [...] cial and ever increasi[ng ...]

Hewett was equally strong and convincing in his opposition to diarchy. He told the Committee that dualism would split up the people instead of inducing them to co-operate and it was hardly fair to put up ministers immediately into positions where they must govern without a preliminary experience of the principles of Government and where they would be to a certain extent dissociated from other members of Government when they were in difficulties. Under the guise of diarchy, the ministerial system of administration will only help in branding Indians as unfit to administer certain subjects. If impartially looked at, diarchy is no improvement on the Minto-Morley Scheme under which the Indian Members of the Government hold the same status as their European colleagues and are jointly responsible for the administration. It does not say to Indians, you are fit only to handle certain subjects, and when you have given a good account of yourselves, then we shall think of giving you some more subjects; till then you will be a caste apart. The Minto-Morley scheme does not seek to draw any such distinction between the capacity of Europeans and that of Indians. Under it the Indian Member is looked upon as being as good as Europeans and we fear that it is only their love of place which has reconciled the Indian supporters of diarchy to the invidiousness of the distinction sought to be made in the name of reform.

Sir John Hewett did well to tell the Committee that the statement that three hundred millions in India were anxiously awaiting the bill was exaggerated. He doubted whether a quarter of a million people of India understood the real meaning of responsible Government. We suppose Mr. Montagu himself is responsible for this myth. The people who anxiously awaited the bill were not the millions of India but a handful of people including Mr. Montagu and some of the blatant politicians whose only avocation in life is agitation and who expected to be made ministers under the Montagu-Chemsford dispensation. The statement that the millions in India were on the tip-toe of xpectation for drastic changes in the administra- ve system of their country is as big a myth as million-signature memorial presented to him hli. There is about as much ground for the nt that the millions of India are hanging s over the bill as Mr. Montagu's other rather that of a military informant esopotamia or Palestine, we do not hat the Indian sepoys there have n that the reform bill was perfec- sdom. The bare truth is that s are quite innocent of the being represented as theirs England. Mr. Montagu's up about a quarter of a million and it is not certain whether even that quarter of a million has taken any interest in the political campaign of reform headed by Mr. Montagu. At any rate except the few politically-minded a nondescript class whose influence over the Indian population has been many times over-estimated by Mr. Montagu, the toiling millions here can have no lot or part in the administrative changes which are to be effected in their name. They would rather be left alone, so that they may enjoy in peace the blessings vouchsafed to them under British rule. They do not wish to be disturbed by violent political changes for which they do not care and which will very likely endanger their best interests. We are glad that Sir John Hewett made it plain to the Committee that it is pure fiction that the Indian people are interested in the reform bill or that they are anxiously awaiting the issue, for the best of reasons that they know nothing about it.

Mysore ladies would seem to have a clearer apprehension of realities than Mr. Montagu's intelligentsia in British India or their own Darbar. The President of the Ladies Conference there does not approve of the memorandum of the Mysore Government proposing that women's education should be entirely in Kannada and that English should be relegated to the place of secondary language. Miss. Rukmani Ammal, the President, pointed out that the memorandum did not take stock of actual conditions. She explained that there were no suitable text-books in Kannada for the spread of knowledge, scientific or general and the writing of books was not so easy as was thought. We do not know why the Mysore Darbar should restrict women's education to Kannada. Perhaps, they go on the notion that women's place is at the kitchen range and English was merely a luxury to them. We believe Mysore is ahead of many Indian States in the matter of women's education and we wonder what has occasioned this retrograde suggestion. It is one of the tenets of pseudo-patriotism in British India that English should take a back seat in the curricula of studies and Hindi or some such language should be adopted instead. But English has come to stay and so long as British rule is an outstanding fact in India, it is not likely to be supplanted by any Indian language. The possibilities of Hindi or for that matter any vernacular being adopted as an all India language are practically *nil* despite the *ekalipi* cranks. We do not think that the Mysore Darbar will be justified in putting any artificial restriction in the way of their women acquiring a knowledge of English, as much of it as they want to. We cannot associate this reactionary proposal with the present enlightened Dewan or those who are in authority there. We suppose it is the blunder of some faddist in the Secretariat which has to be set right by the Darbar.

The Mysore ladies have rightly protested against the tonsure of widows. It is an inhuman practice for which there can conceivably be no religious sanction. It is a piece of unmerited cruelty invented by man on the plea of placing no temptation in the way of the widows. In the case of the widower, though on the verge of the grave, it is a different matter altogether. He is not to be deprived of anything which may possibly improve his chances of marrying again, though for the dozenth time. Our social organism is so wonderfully adjusted that all obligations are on one side, namely that of women. The women are looked to, to make all sacrifices for the maintenance of morality though the menfolk are allowed to play havoc with it, without being any the worse for it. If an innocent girl loses her husband, before she is of age to know what matrimony is, it is put down to her karma, and she is condemned for evermore to a life of single cursedness. The consolation offered to her is that she will have the privilege of expiating her past karma by unremitting drudgery in the house of her husband or her parents as the case may be. But the matrimonial veteran who has just lost his eighth wife is encouraged by all the cronies in the neighbourhood to take unto his bosom the nineth so that he may do the daily religious rituals in the company of his wife and attain salvation in her company. Religious sacrifices, abstention from the enjoyment of worldly pleasures are all enjoined upon the woman, while the man may do as he lists. The protest of the Mysore ladies against tonsuring widows is in the interest of justice and common humanity and nobody can be inhuman enough to take exception to it.

Last week we referred to the appointment of a Committee to investigate the possibilities of sugar industry in India. A Calcutta contemporary draws attention of the fact that there are other sources of manufacturing sugar from than the cane. Of the 3,000,000 and odd tons of sugar manufactured 480,000 tons are obtained from the date palm. It has also been found that an acre of 350 date trees gives 3 tons of *gur* which is higher than the yield from the sugar cane. So that, it will be seen that the cultivation of the date is as much important as the sugar cane. Bengal and Assam's outturn of date sugar totals up to 125,300 tons. We believe the Punjab comes a good second. It is just possible to try date cultivation in other parts of India where the climatic conditions are favourable to it. Of course sugar-cane is to be preferred as it is an annual and gives quicker returns while the date-palm will take about 7 to 10 years before it can be tapped for sugar. The Committee must be able to report on all the available resources of sugar production. It may be remembered that India was once the largest sugar producing country in the world and there is no reason why it should not steadily rise to that position. It would appear that India is capable of producing not only all the sugar that is consumed in the country but grow enough for export also. We need not depend on Austria or Mauritius for our sugar. We have the resources as in so many other respects; only we lack the steadiness of enterprise to tap them to our best advantage.

In respect of efficiency of farming there are considerable differences even among the nations of Europe, where generally it may be said that agriculture has been almost perfected. Sometime ago we drew attention to the inefficiency of labour in India which is a serious handicap to its material progress. There are several factors which account for the inefficiency of labour in this country, but with steady organisation and the provision of facilities of farming these factors may be eliminated. It will be sometime before the Indian labourer attains to the same measure of efficiency as the labourer in Europe or America. In the meanwhile he may profit by the lessons which economists are drawing from the work turned out by farmers in the different countries. Sir Thomas Middleton compares the efficiency of farming in England with that in Germany and the results of his observations he sums up as follows:—"On each hundred acres of cultivated land the British farmer feeds from forty to fifty persons, the German farmer from 70 to 75 persons; the British farmer grows 15 tons of corn, the German grows 33 tons; the British farmer grows 11 tons of potatoes, the German grows 55; the British farmer produces 4 tons of meat, the German produces 4¼ tons; the British farmer produces 17½ tons of milk and German 28." It may strike the reader in India as somewhat curious that on 100 acres of cultivated land only 45 to 50 persons can be fed in England and 70 to 75 persons in Germany. But we have to take into account the enormous output which may not leave much for the feeding and there is also the circumstance that the standard of comfort of a farmer is very much higher than it is in India. However, the striking difference in the output between England and Germany has to be noted. Sometime ago writer in a British journal drew attent to the fact that a German labourer turne thrice as much work in a day as an F labourer and about nine times as much Indian labourer. Even allowing a large margin for the enervating nature of the climate, which may not admit of so much of work as in more equable climes, ther reason why the Indian labourer should to turn out only a nineth of what a labourer does. In a recent issue we disc problem of Indian labour and we point lack of enterprise, lack of education, organization and its immobility largel for its present state of inefficienc factors must be overcome if we aim the material progress of the country but also at raising the standard of labouring classes, which is no less imp

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MORE EDUCATION FOR INDIA.

THERE will be general agreement with the view of the Calcutta University Commission that one of the greatest needs of India is more education, widely spread throughout the community. That is the leaven which should permeate the masses if India should take her rightful place in the comity of nations. From the common labourer up, no one should be handicapped in the race of life, for lack of education. The Indian demogogue may be easily a true patriot, if he said, educate, instead of shouting, agitate. The four per cent literacy merely accentuates the ignorance of the rest, and no advancement, political, industrial or social, is possible with such a dense mass of ignorance pulling the people down. Mr. Gokhale was never weary of saying that the average in India should be raised before we expected progress, and there is nothing that can do it except a wide-spread system of education. There is little use in blaming the Government that they have not attended to mass education as much as they ought to have. The circumstances of British occupation did not enable them to take in hand the education of the people as a whole in the early years of their rule. To make the rule popular and to carry it on with the help of Indian assistants, it was necessary to devise a system of education which would serve the object in view. That explains why the British administrators and statesmen who were responsible for laying down the educational policy of the Government had to turn their attention first to higher and University education. After all, such a policy in education though deliberately laid down was not peculiar to India. In every other country similar has been the case. In England the question of mass education was taken up only late in the last ...ntury. The outlook on education has ...nged as a result of the growing needs and ...lexities of modern life. The policy of ...g on knowledge as the privilege of a ...will no longer answer. It is now ...led as the need of all. The University ...ission say that they share the opinion ...st as the main economic purpose of the ...ative movement is to democratise credit, ...aim of the educational institutions of ...hould be to democratise knowledge. ...tion there can be no class or caste ... it must be as much within the ... the meanest peasant as of the ...rince. In devising a satisfac- ...n of education it must be borne ...at education is a serious and practical problem. There is not much scope for sentiment in it. The Commission point out rightly, 'in order to meet the needs of the whole people, education must be organised with infinite care; it must be developed by patient experiment by public and private expenditure on a generous scale, and with rigorous regard for excellence in quality; it must be adjusted and continually readjusted to the manifold needs of different individuals and to the needs of the community for the service of which the individual is trained, It will be interesting to examine and find out if this test can be applied to the system of education obtaining here. One reason why education has not spread as fast as it might have is that it has been looked upon as some concern of the State. The people have not yet shaken off that notion. It may be because the educated classes have hitherto used their education for their own advancement and have done very little for the commonweal. This idea may in a measure account for the circumstance that private philanthropy has not flown in the required measure in the direction of education. The endowment of a College is not considered as much an act of merit as renovating an old temple or feeding a number of lazy men. The charitably disposed among us will not care to give a scholarship of ten rupees a month to a deserving student, while they will readily set apart large sums of money to feed men on the tramp. We do not decry charity of that type. It is no doubt dictated by the best considerations of humanity. But rich men and philanthopists in India must recognise that education has at least as much claim on their bounty, as old temples or hungry wayfarers. Private munificence must largely come to the aid of education by endowing Colleges and instituting scholarships. Not only the old Universities of England but also Universities in newer countries like Australia owe their foundation to private charity. It is said that in the Uuiversity of Adelaide a Chair of Music has been endowed at a cost of £ 65,000 by a philanthropist. Such munificence must be tapped if education in India should pogress at the rate it should. To secure excellence in quality the only way is to make the profession of teaching attractive to the best talent available. It may be that at no time can the best teacher expect to make as much money as the best lawyer or the doctor. But it is no reason why the schoolmaster should continue to be the refuse of all other callings as Macaulay once described him to be. The true teacher is above the attractions of lucre, but he cannot be expected to live on nothing. The quality of education will always depend upon the status of the teacher, and if he is kept low down in the social scale by bad pay and worse treatment, the education given by him will be no better than what it is now.

STABLISING THE RUPEE.

By 'Workman'

Professor Slater's proposal to 'stabilise' the Rupee by issuing unlimited Ten Shilling Notes for which the British Government is to be the guarantee—thus freeing India from any responsility for her Currency—is so novel, that it is not to be wondered, that immense volumes of language have been let oft, to show the fallacy of it.

At the risk of adding to the flow, it may be worth while to ask if the Professor is dealing with credit or with the precious metals as an element in adjusting balances of debts?

The credit of Great Britain is good and so is that of India; but it is seldom that even two friends will pool their credit except under limitations of its use. And though some arrangements might apply to a few partners in a venture, it would not do so in outside or Foreign trade transactions.

Again, it has been shown, that the inflation of credit is responsible for the rise in prices. The effort of all countries is now, not to increase the inflation, but to clear off the indebtedness of one set of people to the others who are creditors. This can only be settled by delivery of precious metals or Goods. Promises to pay merely carry with them 'interest'; and handicap the debtor in the 'world competition' against Neutrals having no debts.

Further; a co-partnery between India and England may be all very nice and sociable; but neither of them would wish to be debarred from trading with other Nations. Then where does the 'stabilisation' either of the Rupee or the Sovereign come in!

The Rupee is merely a token in the world's trade transactions certifying to a guaranted weight of fine Silver, similarly to the Sovereign with certified weight of fine gold in it.

What the creditor in a transaction wants to balance his account is a distinct weight of either silver or gold, which he can hold till such time as it suits him to part with it for something he values better. If he does not get this in prompt exchange for his goods, the Debtor must pay for the use of the goods in addition to their prime cost till he liquidates the liability.

But the whole amount of precious metals in the world available for adjusting business between the Debtor and the Creditor is at any time practically a fixed quantity. Some countries try to corner and bottle up the stocks as a speculation: and the metals are thus made the play toys of the world's Financiers. We have only to observe what America and China do in creating demand, or suddenly selling silver; and how by the politics of Trade, and with a view of making transactions,—say between England and India—possible, the credit inflation can be levelled, by the Secretary of State, to suit the whole interchange of all Goods, while at the same time momentarily paralysing the transactions of private and company working, whose forecasts of Trade and profits are quite upset.

What the world and its private Trade and Production requires is, not a diverse *ratio* at which Debts may be incurred and repaid in either Silver or Gold allocated out of the total world supply available, but a '*fixed*' ratio in which it should be compulsory for the Debtor to procure, and make over in equal 'moieties' of the debt in both metals, at the fixed exchange of 'weight'. The old Roman proportion of Ratio of weight, as we know, was 15½ pounds of Silver, to one pound of Gold.

That this Ratio prevailed till quite recent times is well known; and most probably has the fact behind it, that from the very first Mining operations down to the present day, it has cost 15½ times the Capital and Labour to procure a pound of Gold that it costs to get One pound of Silver,—worked out on a steady average of years.

If the exchange value of everything is its attractiveness measured against the cost of getting it, we may see that Gold and Silver are no exception to other commodities, having their distinct uses. But the cost of getting them out of the arth is simply that of the Capital and Labour einvolved.

To start mining and getting more of these metals than are wanted to adjust 'balances' of exchanges of more useful things, would be simply to raise prices for no useful purpose at all.

The craze that sets in for producing metals as if their possession were an unmitigated blessing, is dissipated by the fact that the proximate or first need of Humanity is Food; and it is neither wages or salaries that so much matters to the individual, as what they will procure in other things. And before any Capital or labour can be employed getting gold or silver, the food for the workers must be stocked and distributed to the consumers:

The world's work then, consists init[illegible] producing food that everybody must ha[illegible] which is consumed, resulting in 'work [illegible] and another set of consumers who do not [illegible] Food but, say, machinery, that greatly r[illegible] cost of producing and distributing it; w[illegible] are others who locally hold great and sm[illegible] at the disposal of the Public.

In an Economic point of view the ir[illegible] these three great bodies of workers [illegible] 'co-operate' to cheapen production b[illegible] the expenditure of 'Power'. But [illegible] production comes from the Land; [illegible] creditors are those that work it. T[illegible] those who consume or appropria[illegible] In the World's Accounts the Debts [illegible]

the credits; and a central Clearing House could adjust balances without any particular reference to Gold or Silver, or currency at all. London largely does this for the world and saves the use of metals. So do the Banks everywhere.

If this is so, then all the world wants is, a Central World Treasury for the metals, against which trifling adjustments could be made by the Clearing House, and against the total mass of which, the total World's production could be fixed and priced, leaving the details to Nations in the gross and Individuals in particular to agree about in their exchanges.

Local Currency under this aspect is simply a provision that should be under the entire control of Local Governments, to adjust to Local needs; so as to fix prices and stimulate thrift and investment in remunerative works. 'World prices' fix themselves by International Competition. Local prices are not disturbed if the Foreigner must purchase through the local Currency which is under the control of the Local Government. No Local Govornment henceforth can afford to lose control of its National production or its Foreign Trade; and failure to control the Tariffs, means loss of National vitality and inefficiency from absence of protection of Capital.

Capital is not necessarily money or the precious metals, but also Goods, and activity and ability to organise and direct masses and their work, so as to harmonise operations on a domestic basis with the work of the rest of the Nations.

There is no patent method for this except the Good Will and common sense to arrive at 'Agreement' over all 'Work' and the best method of conducting it.

TOPICS FROM PERIODICALS.

SOCIAL RECONSTRUCTION IN INDIA.

Then comes the question as to what use is made of Sunday or half Saturday, wherever there is a reco ised holiday. Unfortunately people do not his weekly holiday to good purpose. It o be spent in outdoor life, excursions and ocial enjoyments which might take our away from the routine work and may s! It was evening time—after dusk— ded at Triest. I had a few hours to spare boat was to sail for Venice. I spent a of hours in walking about the streets. It me as if all people had been ejected homes. They were all walking about s. This phenomenon remained unex- e until I realised its significance first Sunday in Europe I spent at I noticed a different phenomenon of The streets appeared completely shops—except, I believe, the public ine shops—were closed, where had men and women of this premier Italian city gone to? I found them in Parks and Zoological gardens. They were enjoying their holiday, they were making the best of their time.

This state of affairs is universal all over Europe. To them the preservation of laws of health is as sacred as the keeping of some of the *Commandments* is for pious Christians. It is partly for the sake of health and partly for the sake of social life and pleasure that Westerners deem it almost a religious duty to be cheerful and make life for themselves and for others pleasant. Even during the war the British Ministers and other war workers have spent their week-ends outside the town and annual holidays at seaside or in the country.

If we compare our men of the same status, how many of them ever deem it necessary to suspend work on Sundays or go on annual holidays for a change of England has its sea side places we have our hills which are to be found in every province of India.

The practice of going to watering places and similar health—resorts is comparatively modern, even in Europe. Man has got to do more and harder work, now, in modern times, than he had to do in old days. Hence there is greater need of preserving health. And the health of hard-working men can be preserved only by nutritious food at regular intervals, regular and daily exercise and recreation and annual holidays.

Our people are more or less careless regarding the puality and quantity of food they eat or the time when they eat.

Food ought to be as substantial as one could afford to buy or as be available. The meals must be taken at regular intervals and more frequently than is so far the practice. The practice of two light and two square meals a day is most satisfactory. But eating at long intervals, and eating much at one meal is injurious for health and make one uncomfortable for a while. Regarding meat eating my personal opinion is that it is a most nutritious food. However I regard it of not much consequence if any one has any objection to it. But there ought to be some substantial substitute for it. Taking of much chillies is not good. We have one very good milk preparation *dahi*, which ought to be used more than is at present done.

In this connection we cannot help making some observations regarding the question of interdining. We have still among the Hindus some castes who do not interdine even with the families with whom they intermarry and some do not eat food cooked even by their own mothers! I am citing these two extrme cases to show the absurdity, that one may not take food at his father-in-law's house and that one may not take food cooked by his or her mother! It is not the absurdity of such scruples that is objectionable but its consequences on health and the inconvenience to individuals and the waste of one's time is most lamentable. The caste system practically compels every one to be his or her own cook. And cooking arrangements in our

MADRAS

country are by no means scientific or healthy. Smoke spoils the eyes. Constant sitting in front of flare of fire in a hot climate is by no means healthy. And when one cannot cook for himself he has got to do without a meal or eat some dry things. The effect on health of this ridiculous custom is very baneful. And there are tons of Hindus who still adhere to caste restrictions in matter of diet! In the Punjab the state of affairs is slightly improved. There are many people who can enjoy a nice meal at a Railway station or in the towns at a Restaurant. I have noticed the custom of Hindu restaurants growing in Madras and Bombay presidencies too. We need Indian restaurants in ievery street of our large towns, at Railway stations; and we want common or communal kitchens in villages.

If common or communal kitchens could be established in the villages it would save lot of time and energy, which could be utilised otherwise. Its economic effect would be tremendous. It would save fuel and small wastes of food; and the need of utensils would be dispensed with.

Two or three men or women would by turn do the cooking and the people would either bring their own provisions to be cooked or pay so much per meal to the kitchen fund. Under the pressure of war this experiment has been made in Europe. The experiment of national kitchens during the war proved very successful in London. The food was given to customers at very cheap rates; and considerable saving of food and human energy and other materials was achieved.

III.—Reconstruction of Civic Life.

Our civic life is as defective as our Home Life. And it is natural that it should be so, home being the foundation of human society.

It sounds paradoxical and contradictory but unfortunately it is quite true that although we are—judged by our ideals and culture or religious precepts—most ultruistic nation. Yet as a matter of fact selfishness as grown, as it were, into our nature quite unconsciously. In small matters we behave or at least appear to behave as selfish beings without ever realising that we are acting selfishly.

We do not mean to say that Western nations are unselfish. There is national selfishness in them; there is good deal of individual selfishness too. But there is much selflessness and ultruism in the civic life of the West. The Westerner has a sense of duty that he or she owes to his or her neighbours, men and women he or she comes in contact with—and the public at large.

The public spirit and average self-denial which one can notice even in walking about in the strees or in making purchases, at shops, is inculcated in the minds of children from their very infancy. People learn, to give precedence to others and take things in their turns, from their childhood. These insignificant things teach people to have regard for the convenience and interest of others.

The centres of thecivic life of Great Britain are the English towns where the people are cognisant of their responsibilities and duties towards their fellow citizens. They cultivate the civic virtues and public spirit in the municipal life, in their club and other literary or political institutions. However, the real training ground of civic life are the English schools and the playground.

—Mr. Mukandilal *in the Hindustan Review*.

APPLE CULTURE IN VICTORIA.

Incalculable losses due to the ravages of Bitter Pit are experienced by apple-growers every year. This disease, or rather undesirable degeneration in the physical condition of the fruit, particularly during later development, is more prevalent in some seasons than in others. Some varieties are very subject to infection while others are partly immune. Cleopatra is probably the best example of those in which free development of Bitter Pit is round, and Yates may be regarded as the most resistant of those enjoying partial immunity from it.

The first evidence of Bitter Pit, when the apples become affected on the trees, is the appearance of comparatively small, shallow, dark isolated depressions in the rind of the fruit. These depressions, which, in the case of moderate infection, occupy only the calyx end of the apple, became visible in early varieties about the time they commence to ripen. In these the pitting develops rapidly, but as a rule not so extensively as in the midseason and late ripening sorts. The late ripening varieties often show pit even before they attain full size, but generally speaking, the fruit, when attacked on the trees, suffers more during the ripening period than in any other stage.

When a section of one of the pits is made by cutting through the rind, and the diseased pulp beneath it, the skin is apparently quite sound, but the cells are brown in colour, and when an advanced stage of deterioration is reached they become witheredand shrunken.

Usually William's favouritute is the first of the early varieties to show Bitter Pit on the trees. This occurs about the middle of January, an[illegible] the identification marks may be traced throug[illegible] other varieties in their order of maturing [illegible] the Sturmer Pippin, the last of the late ri[illegible] sorts, becomes afiected about the middle o[illegible] The fruit of trees making rank growth [illegible] imperfectly drained, yet, not absolutely s[illegible] is more subject to Bitter Pit than that [illegible] on trees of moderate growth on the light[illegible] soils. Under either set of conditions [illegible]

CHAMBERLAIN'S PAIN-BA[illegible]

There is nothing so good for mus[illegible] tism, sprains. lameness, cramps of [illegible] bruises and like injuries as Chamb[illegible] Balm. It will effect a cure in less t[illegible] other treatment. For sale by all [illegible] sorekeepers.

rain unusual atmospheric humidity seems to intensify the pitting, but more so in the case of the former.

On completing his exhaustive investigation of this matter on behalf of the Federal Government, Mr. D. McAlpine in his fifth report (p. 60.) concerning the cause of Bitter Pit states:—

"I am of opinion that over-pressure of water in the tissues, leading to local rupture and subsequent death of the parts, furnishes the most probable explanation of Bitter Pit."

In page 66 of the same report, in further explaining his theory, Mr McAlpine writes:—

"The result of this investigation goes to show that the primary cause of the trouble is the extra pressure of sap in the outermost layer of pulp cells to begin with, causing them to burst and collapse, together with the rupture of the vascular network associated with them. A large number of well-established facts have been brought forward to support this view, which has suggested the best known means of reducing the amount of pit in the orchard, and these remedies are supported by experimental evidence.

Simultaneously with Mr. McAlpine's investigations Professor Ewart conducted a number of highly scientific experiments with a view to determining the cause of the disease, and he claims that the results obtained indicate that the condition of the pitted parts of the fruit is consistent with local poisoning.

The nature and results of the experiments were embodied in a series of papers read before the Royal Society of Victoria, and subsequently published as pamphlets. The following extract is taken from the pamphlet issued September, 1917, wherein the Professor states:—

"Every sympton of this defect can be produced by the artificial application of poisons, including the presence of starch grains in the dead cells.

Various observers have noted similar results in the leaves and young stems as the result of the application of poisonous sprays (patches of dead tissues with brown shrivelled cells packed with starch.) In apples the sensitivity is so great that the poisoning may be oligodynamic i. e., poisoning may occur in the presence of tra[illegible]s of poison beyond detection by oridinary [illegible]ical analysis.

[illegible] apples ripen the sensitivity of the pulp
[illegible]o poison increases, so that the apparently
[illegible]apple may develop Bitter Pit after it has
[illegible]cked.

[illegible] is a close correspondence between
[illegible]ce to poison and resistance to Bitter Pit.
[illegible]st resistant variety to Bitter Pit. (Yates)
[illegible]he most resistant variety to Bitter Pit
[illegible] also specially sensitive to Bitter
[illegible]e is also a close correspondence
[illegible]to temperature effects. As low
[illegible] the development of Bitter Pit is
[illegible]tarded. Similarly at low tempera-
[illegible]esistance to poisons is greatly
[illegible]ng 10 to 100 times greater at O°C.
[illegible]25°C."

The following extract, which explains how poisons could be obsorbed from the soil by the delicate hair-roots and cause pitting of the fruit. is taken from. the pamphlet issued, Septemberl 1913:—

"It is well known that the roots of various plants can obsorb traces of various minera. poisons which may accumulate in special parts or organs, particularly such as are ultimately thrown off (leaves, bark, fruits,) without either the roots of the plants as a whole being affected' The following poisonous metals may be absorbed by various plants when grown on soils containing them Zine up to 13 per cent. of ash, manganese up to 14 per cent. cobalt, nickel, mercury, silver, copper up to 1 per cent., lead, thallium, arsenic, titanium, &c. These obsorbed poisons are either set aside in special parts or cells sacrificed as poison traps, or may not cause any Injury at all if the plant has developed the power of precipitating them in an insoluble or innocuous form."

The question of Bitter Pit has for many years engaged the attention of the officers of the Orchard Supervision Branch. The following extract is taken from a contribution by Mr. P. J. Carmody, Chief Orchard Supervisor, published in the report of the Department of Agriculture for 1910, in which he gives his practical experience of Bitter Pit in tho orchard:—

"As regards Bitter Pit, the co-operation of the practical grower and the scientist affords the best means from which we can hope to obtain knowledge that will lead to the amelioration of conditions that at present exist. This question has alike occupied the minds of, and caused aniexty to growers and exporters of fruit, and great, indeed, have been the losses on the fruit shipped last season. From a careful study of this disease in the field for many years I have found the following as amongst its principal contributory causes :—

(a) Proneness of some varieties more than others to the complaint, *e.g.*, Cleopatra, Annie Elizabeth, Shockley, sturmer Pippin, Northern Spy, and Winter Majetin.

(b) Over-developed fruit from young trees or old lightly cropped.

(c) Unevenly or suddenly developed fruit. It often happens that during the season a prolonged period of dry weather occurs during which the development is arrested or retarded, and on the fall of rain, sudden and unreasonable development ensues.

(d) Excessive nitrogenous manures, or soils in in which nitrogen is superabundantly inherent, produce fruit noticeably suseptible to Bitter Pit.

(e) Faulty pruning. Many growers adopt a system of pruning so that their trees have as few as six to eight leaders. These are strong, vigorous, and upright, with correspondingly vigorous and superabundant

lateral growth. In varieties subject to the disease, no consideration is given to choking rapid movement, opening up the tree for the beneficial influences of light, heat, and air, and the placing the fruit on those parts where development is least likely to be inferred that any system of pruning can control the complaint, but certainly no system should be adopted that will accentuate it."

The officers of the Orchard Supervision Branch all agree with Nr. Carmody's conclusions. His views are further supported by Mr. Mc Alpine. who in summing up the results of his investigation concerning the control of Bitter Pit in his fifth report in 1916, page 66, writes :—

"The cause having been considered, the control of the disease may now be attempted from a rational stand-point. Whatever tends to regulate the "flow of sap" and distribute it to the various fruit-buds so that each receives its due share without being overgorged, will also tend to prevent pit. It is evident that pruning is a great factor here, and it has been proved experimentally that the pit in a susceptible variety, such ae Cleopatra, may be reduced to 4-6 percent. by this means."

Even when the trees have been scientifiically pruned and the fruit matures apparently free from infection, the insidious nature of toe contributory cause of causes of the disease often enables it to develop rapidly at the time of ripening or later when the fruit is stored in the ordinary way, The pitting may, however, considerably restricted by placing the fruit in a cool store just before the ripe stage is reached, and by keeping the cool chamber at a fairly low and uniform temperature, say 31 to 33 degrees Fahr. Owing to the insidiousness of the disease it is obvious that the work of picking ana storing, whes commencec, should be promptly executed.

SELECTION.

EDUCATION FOR CITIZENSHIP IN AMERICA.

One of the most enheartening signs of the time in America is the widespread desire of the people to "get beyond their skin," their people their city, their own nation' and get in sympathy with the whole world. Now for the benefit of those who wish to extend their knowledge of world problems several courses are given. One course in colonial government is devoted to the consideration of principles of colonial government, and methods of European and American colonial systems. British, French, add the United States possessions are studied and compared with reference to the problems of government, education, commerce, and industry. Another course is devoted to the study of South American Republics. Another course dealing with oriental politics and civilization; makes a comprehensive survey of the political, social, economic, and cultural forces in the awakening of Japan, China, and India. Still another course on world politics aims to give the student a sound grasp of the pressing political question which affect all nations.

Generally speaking, the method of instruction fer the first year University students is through tex books combined with lectures. For upper class men lectures are supplemented by assigned readings in a large selection of books, and by presentation o papers on special topics. And for advanced students preparing for higher degrees, the seminar method is used. The candidates for the M. A and Ph. D. degrees engage in special study and researc under an instructor; and present the results of their labour in a formal dissertation "which shall not only exhibit evidence of original research, but shall in itself be a contribution to the sum of human knowledge."

The student whether a freshman or a postgraduate is always encouraged to do his own thinking. He is never taught to accept ready-made opinions no matter where they come from. He must, so far as practicable, think his own way through a problem and draw his own conclusion. Development of independent judgment, mental poise and intellectual honesty, rather than sheer memory, is the deliberate purpose of citizen training.

In the research method of instruction, which consists of individual investigation, the teacher keeps in close touch with the student through daily or weekly conferences. The investigator is turned loose on "raw material," on original sourchs of information-sources from which the authoers themselves write text-books and is required to carry on his labourious investigation through months and years. He makes use of the University library as a civic laboratory. It is worth while to note that it is not at all unusual for us to see a student take sharp issue with authors of recognized text-books and with established authorities. He may not always be correct, and frequently he is not; but the fervent, glowing passionate quest for [illegible]th, which is his guiding motive receives [illegible] sympathetic—I had almost said indulgent-[illegible] sideration at the hands of the professor.

The share of the present writer in this [illegible] work of civic education which is going for[illegible] Iowa is very modest indeed; but he is glad [illegible] opportunity to have a part in it, howeve[illegible] that may be, He usually has charg[illegible] courses, And of these four, it may be sa[illegible] vanity, the two courses which have [illegible] considerable attention both in and out [illegible] sity circles are "Criental Politics and Ci[illegible] and "World Politics." Five years ago [illegible] called upon to give the new cour[illegible] Politics, it was considered rathe[illegible] experiment. Last year we had th[illegible] however, of finding that the United [illegible] ment ordered similar courses to [illegible] practically all colleges and uni[illegible] country.

In this connection I cannot help observing that Americans, well-meaning Americans, have strange ideas concerning the orient. "The average person in the United States," explained one of my young women students in oriental politics, "knows very little, nearly nothing, about the Eastern countries, especially their governments, economic conditions, and philosophical views." Consequently Orientals are looked upon generally as "ignorant," "superstitious," "backward," "a bunch of queer peoples," "a swarm of barbarians"!

"So today," wrote Erasmus, "a man stands aghast at the thought of paying for his boy's education a sum which would buy a foal or hire a farm servant." "Frugality—it is another name for madness." After four hundred years traces of the mandness of Erasmus are still to be found everywhere. And in America teaching is perhaps the poorest paid craft; but irrespective of any monetary compensation, I do enjoy my work and do like all my students in all my classes. The men and women who frequent my lecture rooms are bright, keen, and alert young folks. Quick to catch the point, they are I dare say, the intellectual peers of any students in the world. Nevertheless there are moments of depression when I wonder if my labour will ever bear the desired fruit. I was therefore, cheered when I received the following line, a short time ago, from one of my students, Speaking of the value of the course in Oriental Politics the writer remarked:

"This course has given me an entirely different viewpoint of Orisental affairs and has helped me more than any other course I have had. It has broadened me and made me take an active interest in the Orient wheareas before I paid no attention to it. It has also developed in me a great sympathy for the people of the Orient, for I can now appreciate their side of questions as well as ours. The course has indeed changed my philosophy of life."

The Department of Political Science at the State Uniniversity of Iowa has justly acquired a reputation throughout the land for its high quality of work. And for such an achievement great credit is due to the head of the Department, Dr. Benjamin F. Shambaugh. The one word which sums up the philosophy of this distinguished political thinker and educator is service, or as he might put it, citizen training. His views on the subject are so referesing and illuminating that they are worth pondering over. "The education of the citizen for cit[illegible]ship,,' says Professor Shambaugh, "involves
[illegible]ledge of the relation of the citizen to the
[illegible] and its government—especially an under-
[illegible]ng of legal and political rights and privileges
[illegible]al and political duties and obligations."

[illegible] emphasis in such training will shift from
[illegible] time in accordance with the outlook of
[illegible]od and the changing conceptions of the
[illegible] purposes of the state. Thus, during the
[illegible]he American Revolution, the rights of
[illegible]ere stressed; later the organization of
[illegible]t was emphasized; while to-day in the
[illegible]tes the duties and obligations of citizen-
[illegible] the foreground."

[illegible] other lines of training or education,
[illegible]aining for the professions, vocational
[illegible]her training, training in the sciences,
[illegible]n the arts—which are offered by the
[illegible] through courses of instruction in
[illegible]nd in the state colleges and univer-
[illegible]t be confused with citizen training
[illegible]itizenship. These many lines of
[illegible] very important aspects of training
[illegible] contribute culture, method, tech-
[illegible]iency to the life of the citizen. But none of these lines of education, nor all of them, afford training for citizenship as such. Training for citizenship, it must be clearly understood, is a specific line of education."

And it is this specific education which the State University of Iowa is providing its Department of Political Science so efficiently.

Through The Modren Review.

THE EXACT SCIENCES IN THE VEDAS.

The actual relations subsisting between the Rig and Yajur Vedas is succinctly set forth by Sayana in his preface to the Rig Veda. He says: "We will grant that.........the Rig Veda comes first. Still the Yajur Veda is properly explained before it. Because the Yajur Veda is most important for the yajna (experiment) and it is in order to perform the yajna we must know the meaning of the Vedas." The point in dispute is why should Yajur Veda be explained prior to the Rig Veda? And the answer is the same as that we give to the questions, why should experiments precede generalised theorem? or why should the preparation of the necessary apparatus and reagents precede the actual experimentation? The Rig Veda deals with theorems and experiments but the processes of preparing the reagents and apparatus are recorded in the Yajur Veda which is in effect a labratory guide. Thus for instance, the theorem that Hydrogen is produced by the action of a metal on an acid occurs in the Rig Veda while the method of preparing the acid is dealt with in the Yajur Veda. This is what is meant by Sayana when he says: "The name Mantra from Manana (inductive and deductive reasoning), the name Chandas from Chadana (covering) the name Stoma from Stavana (praising *i.e.*, describing the properties), and the name Yajus from Yajati (to experiment).' This being so, the body of the Yajna (*i.e.*, the requisities of experiment) is performed in the Yajur Veda, the Veda of the Adhvaryu priest (who measures out the substances for the experiment): the hymn and lesson required by the Yajna (experiment) as part of it are filled up by the other two Vedas."

Statements are made such as that "In such Mantras as *oshadhe trasayasvainam* the persons addressed are not the things themselves but the deities (Devas) immanent in the things." This doctrine of the immanent deities which has been set forth by the holy Badarayana in his 'Abhimanivyapadesastu' *Sutra* become intelligible only if we take Devas or deities to mean chemical reagents including the elements.

The Vedas are divided into Mantras and Brahmanas. The word Mantra is often supposed to represent something whose mental repetition produces in a miraculous way some extraordinary effect. But Sayana, relying on the authority of Jaimini, refutes this view as follows:—"But the meaning of a sentence has the same relation to the words in the Veda as in any other book. The word 'but' here shows that Jaimini is about to reject the view that the use of the Mantras is a

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spiritual one, lying only in their repetition. The meaning of a sentence is arrived at by the relation of cause and effect subsisting between the words and it, and this holds good of all words whatever, sacred or profane. That being so, just as in common talk a sentence is uttered in order that it may convey its meaning, the same law must be recognised in the case of a Vedic Yajna (experiment). For only the Yajna (experiment) which is illustrated by a Mantra *can* be performed, *not that which is not so illustrated.* Therefore the recitation of Mantras has *one immediate use and one such only, and that is not a mystical one.* They are recited in order that they convey their meaning." And what is this meaning?—It is that which enables us to successfully perform a scientific experiment for the production of meterial results.

By Brahmana is meant a sastra and a sastra is a prescription in connection with an experiment; or, it is an exposition of it. All knowledge that is not included in the Mantras, which contain the more important facts, is recorded in the Brahmanas. Whatever is necessary to direct to completion an experiment which is undertaken on the authority of the corresponding Mantra portion is included in the Brahmana. It, therefore, contains statements "accompanied by a circumstance in the shape of the direction to the priest (experimenter)—" or a *Parisankhya* an "implied prohibition," as in saying take acidulated water and not pure water. It contains, moreover, that knowledge which logically follows from the Truths of Nature, for instance, the theories of Karma and Maya.

That the Mantras are useless because they "at the time of Yajna express no meaning any more than they do when one is learning them by heart," is the argument which Jaimini controverts in the Sutra that "the non-communication of knowlegde here is due to the fact that there is no connection with the Yajna (experiment)." From this, it transpires that there is a definite meaning for a Mantra which meaning gives us a certain knowledge. The knowledge is obtained not by its mere repetition but by the performance of an experiment according to the directions embodied in it. There is no supernatural connection here. A Mantra is very nearly equivalent to a theorem in modern scientific terminology.

The reference to Mantras by a general description shows that the meaning of the text is taken into account. That is, when a verse has Agni (OXYGEN) for its deity and is termed an Agneyi (belonging to Agni) verse, there must of necessity be a meaning in it."

The object of the whole body of Amnaya or revealed truth (Veda) is the performance of the Yajna (scientific experimentation).

"Each rite (*i.e.*, the experiment enjoined in the Veda) must have its reward (*i.e.*, result). Distinctive rewards must therefore, as in daily life, refer to increase in quantity or quality." Sayana commenting on this, writes that "Victory over (*i.e.*, acquisition of) the one or the other of the three classes of worlds, terrestrial, celestial and those in midheaven, is the fruit (result) obtained by him who performs the '*Pasubhanda*' rite." The true meaning of this is, as will be evident later on, that the performer of the *Pasubhanda* rite, a kind of experiment, can obtain either oxygen, or hydrogen or nitrogen. The experimenter who proceeds to experiment with these after getting them will obtain either qualitative or quantitative results. For instance if according to another rite oxygen is made to combine with hydrogen we get water, a quantitative result, or by yet a different process we may purify the oxygen and thus obtain a qualitative result. Sayana observes: "The words 'as in daily life' introduce a simile. As in daily life you may buy a Khari of rice for one Nishka, and then giving another Niskha get more rice, Or, as one Nishka will get you cotton clothes, while for two you may get silk. Here you have increase in bulk and increase in quality respectively. In the same way it must be recognised that additional Yajna (experiments) will procure for the worshipper (experimenter) increased or higher enjoyments."

"Of the Veda too, some predicate nearness to us in time. There is mention of the men who composed them. Also because we see mention made of things that are not eternal." It is here argued that since Vasishta, Kanva and other Rishis are the compilers of the Vedas, the latter are no more "without beginning" than the works of Kalidasa and the like writers. But Jaimini refutes it in the sutras that "the priority of sound has already been declared," "the mention of men is made on account of their teaching." and that "if it were made by man there would be no mention of the use (or the result) of the rite (experiment). Also from its identity with the rite." The first of the arguments is plain enough. No sane person can hold that any man has composed the Truth of Nature, although we know for certain that the latter is "covered" in theorems by man and that the teacher, teachers them to his pupils. Knowledge is knowledge irrespective of time and space, and whether we are cognizant of it or not. None can invent knowledge but can only understand and record it. But even in this recording of scientific facts the Rishis hold that we should not attribute authorship to man, for, he does not create the sounds which make up the words used in their construction. All that he does is to understand and teach them; and it is on this account that names such as Vasishta and Kanva are mentioned in the Vedas. If the Veda was the creation of a poet how could the immutability and universality of the experiments and their results be known to him?

Sayana says: "If the sentences about the '*Jyotishtoma*' and other Yajnas were made by man, then the composition of the sentences abo[illegible] the '*Jyotishtoma*' and the other rites would [illegible] have been followed by the assertion that th[illegible] rites win Divi (hydrogen) and other worlds [illegible] ments). For no man could have seen that t[illegible] things stood to one another as cause and [illegible] But the Veda does contain such an ass[illegible] 'Let the person who desires Divi (hydroge[illegible] periment by the *Jyotishtoma* Yajna.' Nor c[illegible] be said to be like the speech of a mad ma[illegible] the Yajna enjoined here is understood, as [illegible] case of precepts in daily life, to be provide[illegible] the three factors, the thing to be gained, t[illegible] trument, and the method.................Its [illegible] Divi (hydrogen). The Soma (pyroligneou[illegible] extracted by the destructive distillation o[illegible] wood) is the instrument used, and the intr[illegible] and the other subsidiary portions of t[illegible] must be observed. How can this be said [illegible] the talk of a mad man."

Journal of Mythic S[illegible]

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